

# The Inquirer

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## NOTES OF THE WEEK.

All letters and manuscripts for the Editor should be sent to 13 Bream's Buildings, Fetter Lane, London, E.C.4. They must reach the Editor not later than Wednesday morning for publication the same week.

FLAGS at half-mast have symbolised the national sympathy with our King and Queen in their deep domestic sorrow. If, as we are told, ceremonial duties require that the period of their outward mourning must be brief, there is no father or mother in the realm but will know that sadness is no less sad when the world demands the usual courtesies and compliments. The passing of little Prince John, after a childhood so shadowed, yet, we believe, not unhappy, touches a peculiarly pathetic chord. Who in such an hour can forget the tragic fate of the Russian imperial children? Who can harden his heart against the wail of little ones this war-world over? "In heaven their angels do behold—" said One.

WE much regret to hear by telegraph that the venerable Bishop Ferencz, head of the Transylvanian Unitarians, has been arrested as a prisoner, along with the other heads of Protestant communities in that country, by the newly-installed Roumanian authorities. Knowing as we do the semi-barbarous conditions inflicted on prisoners in the East, we earnestly hope that all possible steps will be taken to preserve these men from hardships which in our good Bishop's case certainly, as doubtless in others, would amount to gross cruelty. It would be a pitiful return for the Allies' efforts to help Roumania that she herself should turn persecutor.

THE Parliament of Man would seem to be within measurable distance; for, while we view with chastened hopes the meeting of the Peace Conference at Paris, knowing but too well how often such conferences have belied their promises, there is surely more ground for confidence to-day than ever in the past. A cynic might find it chiefly in the exhaustion of

almost all the belligerent Powers. Let us rather seek it in the widening compass of its organisation, and in the recognition involved in it that all mankind is henceforth bound by a common necessity of orderly development and of protection against private and sectional ambitions. The tasks of the Conference are great, too great to be accomplished quickly; but to have discerned them as duties as well as opportunities is already to have made a long stride ahead. Much chatter outside, and even some inside the Conference, cannot impair its significance, and will not, we trust, frustrate its beneficial legislation for the world.

THAT in the forefront of the Conference's proceedings should be placed the punishment of the evil-doers who originated the war and authorised its atrocities, might be attributed to lower or higher motives. We prefer the latter supposition, and in that case give earnest and solemn support to the course adopted. Miscreants of the type referred to may indeed be profoundly pitied for their abnormal depravity; but as a step towards abolishing their like the nations do well to inflict such penalties as may deter the repetition of their offences.

WE note that in the subjects proposed in President Wilson's scheme for a League of Nations the better organisation of labour and the care of child-workers in particular is named. As to child labour the situation in the United States is not creditable to a nation which in many other respects has taken the lead in social questions. There has been much opposition to remedial legislation on the subject, and the British laws are far in front. Last summer the Supreme Court decided practically that Congress could not prohibit child labour against the will of the separate States. Mr. H. G. Wells declared ten years ago that "in the worst days of cotton-milling in England the conditions were hardly worse than those now existing in the South." Hopes are entertained that this year may see the removal of the constitutional obstacles to reform; no doubt Mr. Wilson had the subject clearly in view as he drew up his international scheme.

If this country has led the way in the matter of Child Labour the States are no less evidently before us in regard to alcohol. They have by a full three-fourths majority ratified a law prohibiting from a year hence the making or selling of alcoholic drink in any part of the Republic. Of course the enormous wealth of the drink companies will be employed to the full in the endeavour to burke the new statute; but there is good reason to believe that the combination of energetic reforming zeal with down-right common sense among the common people will effectually defend what they have so strikingly won. Dean Welldon contrasts British feebleness in this matter with the American vigour, and well he may. At this very moment, in spite of all the experience of the war years, in spite of Mr. Lloyd George's own declaration that drink is our worst national enemy, the "interests" are (we understand) to have their way; and more drink and longer hours are soon to be our rule. Must we really wait for American temperance agitators to come over and shame us into what, after all, is the sanest business policy?

LAST Saturday an important meeting was held at the Liverpool Royal Institution to hear an address by Sir Alfred Booth on the dangers of trade rivalry in international affairs. Mr. R. D. Holt, who presided, warmly commended the scheme of a League of Nations, in which trade exclusiveness would have no place. Dr. Estlin Carpenter expressed grave fears lest the very spirit of militarism which we had defeated in the war would conquer ourselves. Speaking as a business man, Sir Alfred Booth said the scheme of a League was a perfectly practical one. The chief causes of war in the past were militarism, autocracy, oppression of subject nationalities, and trade rivalry, and he believed the last was the most dangerous of all. From the point of view of the world's peace there was no doubt that Free Trade all round was the best thing. The policy of "no discrimination" was the next best, and it must be inflexibly maintained by the League of Nations now coming rapidly into being.



DR. DIGGLE, Bishop of Carlisle, with his usual breadth of sympathy and practical temper, while accepting the interchange of pulpits between Churchmen and Nonconformists as so far good, suggests that occasional corporate communions should be held. He says: "We could meet there in the bonds of love divine without reference to denominational differences, children and brothers of Our Common Father's feast of fellowship. Such communions would, I am persuaded, be more rich in results both on the Churches themselves and on the outside world than anything else could be." If the Bishop's suggestion is carried out, so much farther and so much better; but the unhappy theory of priestly consecration of the elements is still to be reckoned with, we fear, just as is that of apostolical descent.

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THE Rev. W. G. Eliot of Portland, Oregon, writing to *The Pacific Unitarian*, says: "Many of our churches 'on account of the war' are 'without ministers.' Do we not capitulate to the Romanist theory if we say, 'no minister, no church'? And is this not equally the case whether we say so in words or by our actions? A free church is never truer to itself and all it stands for than when it insists upon being a living, active church whether it has a minister or not. If it is without a minister, in the usual sense of that term, it is all the more truly a church if it invites some one among its members to lead its worship at the usual services." We commend Mr. Eliot's advice to the churches on this side of the Atlantic that are without ministers.

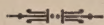
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ON the top of a Manchester tramcar, towards the front, sat a Unitarian minister whose sermons are occasionally reported in the local press. Unbeknown to him, a member of his Church Committee was sitting at the back of the car. Presently two ministers of an "orthodox" communion entered. They sat down immediately in front of the committeeman, who could not help overhearing their conversation. The first minister, with a nod of his head towards the Unitarian preacher, asked his colleague: "Do you know him?" "Yes," was the reply. "Original, isn't he?" "Very." "Well, he speaks right out what he believes to be true, doesn't he?" "He does." "More than we dare do, eh?" "You're right." Our ministers may have small congregations, but a large congregation would be a blessing dearly purchased if it involved the sacrifice of the freedom to speak right out what they believe to be true.

\* \* \*

ALTHOUGH our presentation of the 'Greeting' from our United States friends was but of homely appearance, owing to the "war paper" which for the present has to suffice us, readers actually had it before them (we find) before the original arrived at Essex Hall. This interesting document will no doubt be carefully preserved for the interest of future generations. We expect that an appropriate reply will in due time be prepared by skilful hands on this side. —For our own part we hope ere long to give better paper and more reading.

## STEADY!



WHILE the war was on we had reason again and again to lay hold, so to speak, of stanchions stout and trustworthy, and to steady our mental steps from day to day. Our grip would assuredly have failed us had we seized upon mere expediences and opportunisms; happily there were principles ever with us that had long been tested, and adhering to them men kept their feet in the worst hours of the storm. To-day a new kind of challenge has come to the nation, and no thoughtful person will say that the qualities called for are other than the highest. To take up the threads of our long tangled, not to say dishevelled, system of trade and manufacture is not merely a colossal task but a most complicated one. And it has to be attempted, nay, it is imperative that it be successfully accomplished, amid all the uncertainties of a gigantic demobilisation. Obviously there will be much anxiety and considerable loss of time and available energy before things get into satisfactory order. Good citizens will do their best to preserve at least their patience, and to fortify, if possible, their resolves that in peace as in war our nation will behave with credit to itself and to the high causes to which it is committed.

For we have to remember, and it will do us all good to remember, that what confronts us now is not only the "getting a living," as one might say—the knitting up of commerce and industry to that really marvellous completeness which in years past has so greatly enriched our people. All this has now to be done with a new set of ideas gleaming more or less clearly in myriads of minds. It was not altogether easy to "carry on" when work was, after all, a going concern. It is very far from being a simple matter to re-start, not merely a ponderous fly-wheel, but a machine into which has been introduced of late all manner of novel and may be dangerous springs. Discount as we may the current estimates of the changes that have come in the thinking of the soldiers who are now to be civilians and workers again, it is certain that the war period has not passed over their heads without stirring up new ideas. Already the air is full of demands uttered with no uncertain voice. Labour may have not gained all the seats in Parliament it hoped for, but it evidently has no idea of playing a quiescent part in "reconstruction." Meanwhile, the European nations around are seething with discontent, some of them with passion; and if Peace does get a home this spring among mankind it must still be, we fear, Peace with Trouble—the halcyon days are still far away.

In these circumstances every lover of things orderly and truly prosperous will see to it that so far as he is concerned he will not add by one syllable to the mere strife of tongues. He will steady himself anew by reference to the greater things, those which alone make human effort worth while. He will measure at their due value the trifles about which men so easily slip into wasteful wrangles, jealousies, and spites. His eye will be upon the fixed stars of duty, right, and

honour; and any flaming meteors that strike across the sky, to the great wonder of some, will go their way little noticed by him. That word of Burke will come back to him, not to abate his earnest endeavours, but to check and measure their worth, "What shadows we are, and what shadows we pursue." Some of us thought of that when Roosevelt passed, so swiftly, from the arena, where he played his energetic part. There is no living actor on the visible scene but may take heed. He will, so doing, be much relieved of petty worries, still more of petty ambitions. When the national mind is thus tuned to the greater thoughts it will achieve the greater things.

## BOOKS AND REVIEWS.

### FIVE POINTS OF UNITARIAN FAITH.\*

THE publication of the Rev. P. R. Frothingham's five discourses, 'We Believe' by the Lindsey Press is opportune. Our readers who have been following the discussion on 'Salvation by Character' will find in this little volume much that will interest them. Dr. Frothingham in his Introduction recalls that in 1866 Dr. Freeman Clarke published a volume of essays, 'Vexed Questions in Theology,' and that its first essay has the title 'Five Points in Theology.' The author contended that in the future men were not likely to be satisfied with the five points of Calvinism; and he desired to consider the counterparts of this system in five points of the coming theology.

These five points—the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, and the Progress of Mankind—have had considerable vogue among Unitarians in America and England. Dr. Frothingham set himself the task of interpreting them in the light of the larger knowledge of men and of the world in the present day. The discourses, he explains, were called forth by the revival meetings of Billy Sunday in Boston with their lurid emphasis upon the old theology; and he adds that their form was influenced by the great war which had put such a strain upon all religious faith.

The English publishers state that the war had delayed the printing of the book; that it is issued as the clash of arms had ceased, and the upbuilding of a new world had begun; and that a reasonable, reverent, courageous religious faith ought to play an important part in this upbuilding.

Writers of letters in *THE INQUIRER* have been directing their attention and criticism to one interesting and highly important point, "Salvation by Character," but Dr. Frothingham himself is more deeply concerned with the difficulties which confront our faith in the "Fatherhood of God." He reminds us that this belief which we have thought so simple and have made so fundamental is destined to become and remain one of the hardest forms of faith to hold, to interpret, and to make real to people. His own view is that the fundamental element in human fatherhood is not affection but kinship;

\* "We Believe": Discourses on the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, and the Progress of Mankind. By Paul Revere Frothingham, D.D. (Lindsey Press, 2s. net).



and the primary thought in the Fatherhood of God is relationship; and if Fatherhood means kinship and relationship, then what is highest and best in the offspring must be drawn from something not less high and good in the Source. The soul of man necessitates the thought of Soul in the universe and all that Soul implies. It follows from this that the thought of the Brotherhood of Man depends for its completeness upon the thought of the Fatherhood of God.

Space unfortunately will not permit of any detailed analysis here of these admirable and illuminating discourses. Those dealing with the Leadership of Jesus and the Progress of Mankind are excellent.

The discourse on 'Salvation by Character' will attract readers and writers of the correspondence in THE INQUIRER. Dr. Frothingham regards salvation as meaning simply safety or deliverance; and he holds that the only way to be saved in this world or the next is by character—and by this he understands that men are to be pure of heart and strong of will, to be honest, true, and just; in a word, to be righteous both in motive and in action; for righteousness, he says, is the sum and substance of character. It is pointed out that "character" is not a Bible word: it means that which is furrowed, carved, engraved; a letter that has been cut in deep. A man's true character is his deeper self, a matter of the heart and will and conscience. Character is not reputation or cleverness, nor does it consist merely in doing good, since it is possible to do good without being good. Not even goodness is character until goodness becomes deeprooted and springs up from within. He alone is fit to enter heaven who is heaven-like in aspiration or attainment.

The volume concludes with these words: "I dare to re-affirm the progress of mankind—onward and ever upward. We are of the present only and a brief to-morrow. But the forces that are working through the world of human beings are neither of to-day's nor yesterday's invention. On this mighty march interruptions must occur: defects should be expected: returns to lower levels must be gloomily, if they cannot be hopefully, endured. On a Cross man still must suffer, but by that Cross they shall be uplifted. Until, at length, they shall find 'the good way,' and shall learn to walk therein; and then that rest will be theirs which comes to human souls when they are going forward."

STUDENTS for the ministry are directed to the advertisement of the Unitarian Home Missionary College this week; the latest date of application for admission next autumn is March 1.

GENERAL JANIN, on behalf of the French Government, has presented the *Croix de Guerre* to Colonel John Ward in recognition of his gallantry at the battle of Kraevsky, on the Ussuri front, in Eastern Siberia. General Knox, commanding the British forces, and M. Stefanik, representing the Czecho-Slovak Republic, were recipients of similar honours.

NORTHERN ADVISORY BOARD.—The Rev. Charles William Townsend, formerly Baptist minister, Newcastle-on-Tyne, now of the Free Christian Church, Longsight, Manchester, has, after the usual consideration of testimonials and personal interview, been granted the certificate of approval of character and general fitness for the ministry of our churches.

## CORRESPONDENCE.

### PRESIDENT WILSON.

To the Editor of THE INQUIRER.

SIR,—At irregular intervals, during the past twenty years or so, attentive readers of THE INQUIRER have been accustomed to receive from the pen of our friend, Mr. John C. Warren, of Nottingham, a sharp rebuke of their Liberalism, a lively censorship of their larger enthusiasms and idealism, and a stern summons to return to the well-trodden paths of Tory individualism which that writer presumably favours.

There is scarcely a sentence in his latest tirade, against President Wilson (in your issue of January 18), which does not invite comment or controversy. At a time when almost the whole world is acclaiming the great President as its foremost constructive statesman, and when the Peace Conference in Paris is commencing its labours on the agreed basis of Mr. Wilson's "Fourteen Points," our friend courageously wades in with the following remark: "He is no doubt a well-meaning man, and he is certainly an idealist, but has he ever shown any statesmanlike grip of things or any practical ability?" Within a few weeks of the President's triumphal progress through the capitals of England, France and Italy; of his being the highly honoured guest of the King at Buckingham Palace; of the endorsement of his League of Nations principles by the Government, by leading representatives of all the churches, and by almost every candidate at the recent General Election, we are, in the opinion of Mr. John C. Warren, "fools" for the "unreasoning adulation" that we shower on him!

Well! well! it would be unkind to pursue this matter further. But it may be hoped that occasional and unwary readers of THE INQUIRER will not take Mr. Warren's profession as representative of the views generally held in Unitarian circles. Just as the Directors of the American Unitarian Association recognise gratefully "The unflagging zeal and measureless sacrifice of their British fellow-workers," so, too, do we British realise what we owe to the unstained chivalry, the generous and unselfish comradeship of our American cousins in the war. Above all, we recognise the great and splendid services of President Wilson in laying down the principles of a real and lasting Peace, in winning support for these principles from the leading minds of Europe, and thus showing to the suffering and stricken peoples a way out of the labyrinth of the old diplomacy and the futilities and burdens of the old "armed peace."—Yours, &c., H. S. PERRIS.

### SALVATION BY CHARACTER.

To the Editor of THE INQUIRER.

SIR,—Though it is true that the phrase "Salvation by Character" does not adequately express the Unitarian view, it is rather questionable whether it can be put briefly in any better form. By "salvation" we mean safety or security from any kind of evil that endangers the welfare of the soul in this world or in any other.

Dr. Jacks lays it down that salvation is by the mercy of God. The possibility of salvation is certainly due to the infinite love and mercy of God. That could not be questioned by any Unitarian Christian. But Dr. Jacks will surely admit that it depends equally upon the conduct of the

sinner. And conduct is the mark or character of the sinner's inward condition. Apart from right conduct and therefore good character no man can find salvation. This is made very clear in the teaching of Jesus. "Not every one that saith, Lord, Lord,—but he that doeth the will" of the heavenly Father. "What shall I do that I may have eternal life (that I may be saved)?" "This do and thou shalt live." "If thou wilt enter into life, keep the commandments." The apostle's answer to the question, "What must I do to be saved?" takes it for granted that it depends on man's conduct even though it be expressed by "believe on the Lord Jesus Christ and thou shalt be saved." And the same apostle whom Dr. Jacks names distinctly says, "Work out your own salvation." What we mean is "salvation by right character." This is not a happy phrase, but it is less vague than as expressed in the phrase under discussion, and more definitely and clearly states what it is intended should be understood. If someone will put it briefly in a happier form so much the better.

But this discussion really brings into question the whole of the five points formulated by Dr. James Freeman Clarke. Three of these are too indefinite. "The Fatherhood of God," "The Brotherhood of Man," do not distinguish between our position and that of the orthodox. All professing Christians of every sect accept those statements and believe them though in different senses and degrees. But the orthodox do not believe that the Fatherhood embraces all men equally. They do not admit that pagans are as precious to God as Christians; they deny the Father's everlasting love to those who die in sin. They believe that sinners have no chance of salvation beyond the grave and that they are thenceforward cut off from the Father's love. "The everlasting Fatherhood of God to all mankind" is what we mean, and in some definite way our view should be clearly expressed. "The Brotherhood of man" is equally vague. The orthodox accept it for all who believe as they do. But they refuse to include Unitarians as their brothers, or Mahomedans, pagans, or atheists. Our view of Brotherhood is universalist not partialist. To be of any use for the propagation of our Faith we need to make that clearly understood. "The Brotherhood of all mankind for ever."

Three of the points, out of the five, describe the orthodox quite as correctly as ourselves, and give no clue of any difference to an inquirer—"The Fatherhood of God"; "The Brotherhood of Man"; "The Leadership of Jesus." What we mean by the five points is as I have attempted to state, viz. —

1. The everlasting Fatherhood of God to all mankind.
2. The Brotherhood of all men for ever.
3. The Leadership of Jesus.
4. Salvation by righteous character.
5. Progress upward and onward for ever.

H. BODELL SMITH.

SIR,—I should like to say that I entirely concur with Dr. Jacks in his criticism of the above phrase. Of course, those of us who read it in our schoolrooms know what it means to us and what we intend it to mean in the minds of those who are already under our teaching and influence. But I fear that to others it is misleading, and that, instead of being helpful in the extension of our principles and beliefs, it is detrimental. I am interested in the valuable emendation by the Rev. J. J. Wright, but it seems to me that the only satisfactory alteration is the turning the phrase to "Salvation by Self-sacrifice." That represents the Christian truth. It is by self-sacrifice that the man o



"character" is saved. It can save the sinner; and the statement of its power will put into our work an appeal to which the sinner, inside and outside the churches, will respond. And this is an appeal which will help to save our churches.

Further, I should like to see deleted or amended the phrase that follows, "The Progress of Mankind upward and onward for ever." I do not believe in this unending progression, this eternal life which preserves the sense of time. I believe in the attainment of the goal and the soul's ultimate union and rest in God.

Again, Sir, in what sense are Unitarians expected to accept the Leadership of Jesus? Leadership involves authority. What is the recognised source of the authority of Jesus, what is its nature, and what are the obligations it imposes? I raise these questions because I catch in our papers now and then the idea that the soul is its own leader, or that it, has only one Master and Lord, God. And are there not Unitarians who say with Henley:—

I am the master of my fate:

I am the captain of my soul?

The discussion shows at a critical time, when we ought to have a clear message for the world, the futility of attempts we have so far made to find a credal basis for our Unitarian faith.—Yours, &c.,

WILLIAM C. HALL.

SIR,—Rather puzzled by that conundrum, "Salvation by Character," I turned for relief to the pages of dear old 'Pickwick,' and lo, this confronted me:—

"You're a character, Sir," said Sam.

"I haven't got anything of that kind belonging to me," rejoined the cobbler, shaking his head; "and if you want to meet with a good one, I'm afraid you'll find some difficulty in suiting yourself at this register office."

The Fleet Prison was hardly the place where one would expect to find salvation by character, and yet a process of salvation appears to be going on there, and even such rascals as Jingle and Job Trotter are touched by it. It is salvation by character but not the character of those who receive the impression, but the character of Mr. Pickwick which conveys it. Mr. Pickwick, who is no perfect character, but simply a dear old gentleman who makes people love him, enters the Fleet, and this mysterious force begins to work. And is not this true to life? And may it not throw some light on the phrase "Salvation by Character?" To tell a low-down man to get salvation by character is like telling him to fly, but show him a character which inspires him with hope and love, and you have put him on the way to salvation. That is how the heaven works: that is how the character of Christ operates.—Yours, &c.

CLEMENT E. PIKE.

#### UNITARIANS AND TEMPERANCE.

To the Editor of THE INQUIRER.

SIR,—In your 'Notes of the Week' you refer to the reduction of drunkenness in this country and state that there are still great things to be done before any earnest reformer can be satisfied. No truer words were ever written and the first question that arises is: what part are we, Unitarians, going to take in this very important social work? No time should be lost for already restrictions imposed by the Control Board are being relaxed at Carlisle, and the Government are stated to be prepared to release more barley for brewing.

The schools and churches in the United States have worked to such good purpose

that the whole of that great country is likely to be free from the curse of alcohol very shortly. Let us follow the good example set by America, Canada, and others, for it has been truly said that an A.1 nation cannot be run by a C.3 population, a people whose strength, physical, moral and material, is undermined by alcohol.—Yours, &c., E. F. COWLIN.

#### MEMORIAL NOTICES.

##### SIR ANDREW MARSHALL PORTER.

THE past week, says our Dublin Correspondent, has been an exceedingly trying one for our congregation, four of its members having passed away within a few days of one another. On the 9th of the month passed away the Rt. Hon. Sir Andrew Marshall Porter, Bart., formerly Irish Master of the Rolls, in his 82nd year. He was one of the most distinguished on the roll of honourable servants of the State who have been connected with the Dublin congregation, and in his case the connection was of the warmest and closest kind. As eldest son of the famous Rev. John Scott Porter, whose championship of Unitarianism forms an historic landmark in Irish development, he was naturally enthusiastic for the cause, and at one time contemplated the ministry as a calling. He ultimately chose the law, became Q.C. at the age of 35, and was elevated to the Bench in 1883, having filled the offices of Solicitor and Attorney-General. He was a Liberal in politics and in the early eighties was offered the Irish Secretaryship, but declined. A fine speaker, courteous, refined, and sincere in all his ways, he was admired and respected by all. All who knew him join in sorrow at his loss, for his brilliant and distinguished career only seemed to increase his charm of manner and kindly consideration for everybody, and there are few men who have occupied his judicial position who have so many sincere admirers among the various litigants who appeared before them. His son, John Horsborough Porter, succeeds him in the baronetcy which was created 1902. Another son and two daughters survive him; two of his sons, whose loss was severely felt by him, died in 1900 and 1903 respectively.

A large company attended the funeral, which was conducted by the Rev. E. Savell Hicks, at Dean's Grange Cemetery on the 13th inst.; among those present, in addition to Government officials, judges, and other legal representatives, were the Provost of Trinity College, and the Roman Catholic Archbishop of Dublin, Dr. Walsh.

Our correspondent continues: The same day on which Sir A. M. Porter's death occurred Mr. C. A. McCaw also passed away in the full vigour of a successful career. His death was most unexpected and deeply regretted by his many friends. A very successful stockbroker, he was also a member of the Church committee, treasurer of the Singleton School, and a most faithful and devoted adherent of the Unitarian cause. Within a few days two other members of the congregation also passed onward—the Hon. Mrs. H. Herbert Stepney, one of our more recent adherents, who had been in declining health for some time; and Mr. W. G. Digby whose family have been connected with the church for a great number of years. He also has long and patiently borne an increasing burden of ill health. The loss of these friends is keenly felt by all who knew them, and of all of them it may be said

that in their different ways they have stood for the principles of kindness, public service, private and unostentatious philanthropy and the endeavour to justify faith by life, that is the very essence of our religion.

##### MRS. EMIL BEHNKE.

A CORRESPONDENT whose exceptional position gives authority to his words on matters connected with the voice and especially its use in public says: All those interested in that most valuable work, scientific voice-training, will much regret to hear of the recent death at her residence, 18, Earl's Court Square, of Mrs. Behnke, daughter of the late Charles Pope of Weymouth, and widow of the late Emil Behnke, whose remarkable book 'The Mechanism of the Human Voice,' and his later work 'Voice, Song and Speech' written in conjunction with the late eminent throat specialist, Dr. Lenox Browne, have become standard works on the subject. Mrs. Behnke on the death of her husband succeeded him in his profession of voice-training, and was herself author of a book on 'The Speaking Voice' which has passed through many editions. She made a special study of the cure of stammering, writing a valuable treatise on 'Stammering, Cleft-Palate Speech and Lipping,' and in this branch of her work she was most successful; indeed, the most cheering incident in her last illness was the receipt of a letter from a particularly busy man who had travelled from Scotland specially to consult her, saying how entirely successful her treatment had been.

The combination of great knowledge and skill in her profession with a singularly unselfish and generous disposition was well exemplified in the readiness with which she gave her services gratuitously for patients in the hospitals also for our soldiers and sailors, large numbers of whom would never have gained their commissions but for her timely assistance. Mrs. Behnke leaves one daughter who by her professional association, first with her father and later with her mother, is fortunately fully qualified to continue their work.

##### THE REV. J. B. GARDNER.

THIS aged minister passed away, January 20, at Sheffield after a brief illness, though his health had failed for some time past. He was educated for the Baptist ministry, a fellow-student being Dr. John Clifford; on joining the Unitarians he held pastorates at Upperthorpe (Sheffield), Hurst Street (Birmingham), Colne, Middlesbrough, and Selby. He returned seven years ago to Sheffield to live with his son. He attained to his 86th year; much respected, and appreciated especially for his zealous work for young people, he has gone to well-earned rest.

##### MRS. SQUIER.

THE Stand Chapel and school have suffered loss by the death, on January 7, of Mrs. Squier, widow of the Rev. W. C. Squier, minister of the congregation from 1867 to 1885. Mrs. Squier was the daughter of Henry Clarkson of Wakefield, and in early life was a member of the Wakefield Chapel and a teacher in the school. After her marriage, in 1863, she lived for a time at Preston, where Mr. Squier was minister, removing to Stand in 1867. There the last fifty-two years of her life were spent. She bore a ready part in the varied activities of the congregation, was a constant worshipper in the chapel services, and to the end of her long life was the teacher of the Married Women's



Class in the Sunday school. Her home was the centre of a gracious and charming hospitality, and her kindly interest in others' welfare, her gentle wisdom, her sympathy, and ready helpfulness made her the trusted and beloved friend of young and old. Upon all around her she exercised an influence which made for quiet ways and gentle thoughts, for piety and Christian charity.

#### MR. W. PRITCHARD.

On January 14, after a brief illness, the death took place of Mr. W. Pritchard, of Newport, Mon., who was president of the Unitarian congregation there from the time of its formation in 1907 until the day when he passed away, and who spared nothing of service or substance to further the cause he loved. A singularly buoyant and vital personality, he poured much force into the Unitarian movement throughout the area of the S.E. Wales Unitarian Society, of whose Executive he was for several years a valued member. By a wide circle he will be missed as a friend and counsellor of unfailing sympathy and cheer. He was never too busy to listen with understanding and sympathy to any tale of distress, and belonged essentially to the order of Good Samaritans and doers.

The funeral took place on Friday, January 17, at Newport, and was conducted by the Rev. A. Golland, of London, first resident minister of the Newport Church. Representing the neighbouring Unitarian churches, and the South East Wales Society, which Mr. Pritchard had served in several offices, were present, amongst others, the Rev. F. Blount Mott (Cardiff); the Rev. W. J. Phillips and Mr. E. D. Harries (Bridgend); Mr. Gomer Thomas (Merthyr); Mr. John Lewis (Pontypridd). There were also present prominent members of all the churches in the town, and it was a leader of the Plymouth Brethren who there remarked that profoundly as he differed from Mr. Pritchard in his opinions about religion he knew no man of loftier character, or one more capable of inspiring affection in others.

### NOTES ON SOME RECENT BOOKS.

[A short Notice in this column does not preclude a review in a later issue.]

**Frothingham (Dr. Paul Revere).** *WE BELIEVE.* Lindsey Press. 102 pp., 2s. n.

The author is the well-known minister of the Unitarian Church, Arlington Street, Boston. A notice of his argument appears on another page.

**Hobson (J. A.).** *RICHARD COBDEN: the international man.* London, T. Fisher Unwin. 416 pp., 21s. n.

Mr. Hobson has given us a study of Cobden as an internationalist which comes at a particularly opportune time. He has had the advantage of access to much material hitherto unpublished, and the important chapters on 'The Policy of Non-Intervention, 1850-2,' 'The Crimean War,' 'The French Treaty,' 'The Civil War and the Summer Letters' will be read with particular interest at a time when the gravest international problems are under discussion.

**Lucas (Joseph).** *LURES OF LIFE.* Fisher Unwin. 201 pp., 6s.

Fourteen 'Lures' are discussed, including 'Life's Afterglow,' 'Magic Words,' 'Pluck,' 'Personality,' 'The New Democracy'; also 'Jesus Christ, the Lure of the Ages,' 'The Lure of the Living Word,' and 'The Lure of the Eucharist.' The author's style is easy and attractive, a 'Lure' in itself. His lighter vein will please most people; his earnest pleas for a simpler and more living Christianity will be welcome to a good many. We commend Mr. Lucas as a writer to be read.

**Mahler (John).** *LEAD THOU.* Oxford, B. H. Blackwell. 71 pp., 3s. n.

Mr. Mahler describes his book as "the record of a spiritual journey," and the record we may add, is written in a sincere and earnest spirit which is very convincing. At the end of the journey he found himself drawn into the

orthodox fold, and became a member of the Church of England—"rather of the Church as she has it in her to be," he says, "than of her actual present self"; and his one idea now is to promote Christian unity, "a great fellowship of Christians united in the fullest and richest diversity." This hope has been largely fostered at the Swanwick conferences, and Mr. Mahler is a sympathetic exponent of the "Swanwick spirit."

**Osler (William).** *MAN'S REDEMPTION OF MAN.* London, Constable. 63 pp., 7d.

Several of Sir William Osler's lectures have been republished recently in this handy and modest form, and this particular one, which was delivered at a service held for the students of the University of Edinburgh in connection with the Edinburgh meeting of the National Association for the Prevention of Tuberculosis, deserves to be widely read at a time when our fears are being largely increased by much talk about new diseases. Sir William Osler is a man of science and also a man of faith, and his splendid optimism inspires confidence for that reason. After discussing Greek ideals and the history of preventive medicine he can say—for we presume that he would withdraw the statement if he did not believe in 1919 what he believed in 1910—that "the outlook for the world as represented by Mary and John, and Jennie and Tom has never been so hopeful. There is no place for despondency or despair."

**Paish (Sir George).** *A PERMANENT LEAGUE OF NATIONS.* London, T. Fisher Unwin. 139 pp., 6s. n.

Sir George Paish, who brings his long experience and expert knowledge to bear on all questions relating to trade throughout the world, shows in this timely book that a League of Nations is not only desirable for moral reasons, but necessary for the common protection and assistance of the nations in dealing with the financial and economic position which has now arisen. The interdependence of the various countries where their necessary supplies are concerned will have to be reckoned with in future as never before, and, starting from this standpoint, Sir George Paish shows convincingly that "the creation of a permanent League of Democratic Nations for the defence of peace cannot fail to give a great stimulus to the economic progress of the race."

**Purdon (K. F.).** *DINNY ON THE DOORSTEP.* Dublin, The Talbot Press. 253 pp., 6s. n.

Readers of Miss Purdon's delightful Irish sketches which have appeared in our columns from time to time, or of her 'Folk of Furry Farm,' will not need to be told that this new book of hers is full of genuine humour and the love of humankind. The moral of the story, which is charmingly told, can hardly win the approval of social reformers, so obviously does the author sympathise with the reprehensible liking of Dublin slum "childer" for the familiar sights, sounds, and smells!—of "home" when they ought to be getting plenty of milk and fresh air in "the County Clare." But she studies "the poor" as some of us study the people in more respectable circles, without pining to "improve" them out of all semblance to themselves, and it is a wonderfully good way of discovering what they are really like and what they really want. It is easy to follow her method only if you have learnt how to be modest in the presence of very simple, often wayward folk, who contrive to be gay and generous and philosophical amidst surroundings which leave us aghast.

**Spiritual Reconstruction.** London, John M. Watkins. 210 pp., 2s. n.

'Christ in You,' an earlier book by the author or authors (unnamed) of the one we are noticing here, has, we believe, been widely read and much appreciated. 'Spiritual Reconstruction' will, in the same way, doubtless, appeal to numbers of people who find the greatest comfort in believing that invisible helpers are ever near us, inspiring those brave and hopeful thoughts which make our path brighter and our burdens more bearable. Both books contain many suggestive ideas which spring from a mystical and devotional interpretation of life.

**Sketches of Some Historic Churches of Greater Boston.** The Beacon Press, Mass. 307 pp., \$1.60 post free.

The series of papers which have been reprinted in this volume were prepared in connection with the celebration of the seventy-fifth anniversary of the founding, by James Freeman Clarke, of the Church of the Disciples. They were written by members of the Women's Alliance, and comprise an extremely interesting survey of the history of some of the notable Unitarian Churches in Boston and the vicinity. Some particulars of the growth of Unitarianism in New England are given in an introductory chapter.

**Stephen (Dorothy J.).** *S.T.H. STUDIES IN EARLY INDIAN THOUGHT.* Cambridge University Press. 176 pp., 6s. n.

The author of this book, who wrote it in India, and has included in its pages the substance

of lectures given at and near Bangalore, has done the student of Indian affairs a great service in thus attempting to interest English readers in the conceptions of religious philosophy derived from early Indian literature. We cannot, indeed, praise too highly the labours of those who, while the clamour of revolution is perpetually sounding in our ears, patiently dig down into the foundations of human thought and show us how men came to evolve the immemorial ideas of good and evil which others, with far less knowledge, so lightly criticise and condemn. Miss Stephen sees clearly that the last word does not lie with the Eastern mystics, and that "the boldest and the most consistent effort that the human mind has ever made to show" that personal character is nothing has failed; but she rightly emphasises the value of a line of thought, ignored by Indian teachers, which lies in the Vedas, in the Upanishads, and in the Bhagavadgītā "neglected and barren, and yet repaying investigation," namely, "the appeal to the common sense of right" which may yet have far-reaching results.

**Stebbing (Rev. T. R. R.).** *FAITH IN FETTERS.* Fisher Unwin. 207 pp. index, 6s.

The trenchant style of this book recalls the vigour of attacks on orthodoxy a generation ago. Written by a clergyman who was formerly a Divinity Lecturer at Worcester College, Oxford, and is still Honorary Fellow, its publication is a striking proof that the world of thought is a striking proof that the world of thought moves. With many of the author's criticisms our readers would readily agree, and we only regret that they are not always accompanied by the balance of mind that wins assent. He is, we believe, an authority on crustaceans; has study of science been responsible for his shattered dogma?

**Steiner (Rudolph).** *THE THRESHOLD OF THE SPIRITUAL WORLD.* 140 pp. A ROAD TO SELF-KNOWLEDGE. 124 pp. London, Putnam's Sons.

These two volumes are intended to complete and amplify other works—more familiar, doubtless, to Theosophists than to the general reader—by the same author, whose teaching aims at developing the life of the soul by the methods of "spiritual science." The style is somewhat involved and dry, owing partly, perhaps, to the abstruse nature of the ideas dealt with, and also, we imagine, to the difficulties of translation.

**West (Arthur Graeme).** *THE DIARY OF A DEAD OFFICER.* Allen & Unwin. 96 pp., 5s.

We have here vigorous "posthumous papers," including not only 'The Diary' but also some striking verse. Prose and verse alike reflect the very candid spirit of one who had, apparently, no high comforts of belief to lighten the way to death on Flanders fields. Whether any other man will get good of his bequest we would not dare to say; but easy optimistic preachers had better be ware of it and its like.

**Whetham (C. D.).** *OCCASIONAL VERSES IN WAR-TIME.* Cambridge, Bowes & Bowes. 44 pp., 1s. 6d.

Mr. Whetham, well known to many as the author of numerous books on physical science, social heredity, and kindred subjects has found other worlds to conquer, and now gives us a little volume of verse which he has probably prepared with even greater joy than his previous and more ambitious works. His poetry is often tuneful, sometimes curiously interesting, and neither the note of tragedy nor the light touch of humour is lacking in them. Moorland heather, sunlight on grass, children's laughter, and perhaps even more the "kindly hum of men" are dear to him, and he can dwell without sorrow on the thought of those who have died for freedom, as of the "quiet waters" beside which he would wish his last days to pass.

#### PAMPHLETS.

**The Clean-Fighting Turk, Yesterday, To-day, and To-morrow.** Published by the Armenian Bureau. 63 pp., 3d. n.

Has an interesting Foreword by Sir Harry Johnson, G.C.M.G., K.C.B., D.Sc.

**Greenwood (Benjamin I.).** *GOD IN THE WAR.* London, Alabaster, Passmore & Sons, Ltd. 12 pp., 3d.

Claims that certain occurrences during the war "obviously beyond the sphere of human achievement....clearly betoken the hand of God."

**Sacher (H.).** *A JEWISH PALESTINE: the Jewish Case for a British Trusteeship.* Published by the Zionist Organisation. 23 pp., 4d. post free.

**Wilkinson (K. E. T.), B.A., LL.B.,** *Chairman of the City of York Education Committee. A GUIDE TO THE EDUCATION ACT, 1918; with a foreword by Arnold S. Rowntree.* Published by 'The Athenæum' Literature Department. 120 pp.

#### MAGAZINES AND REVIEWS.

League of Nations Journal,  
The Quest,  
Transactions of the Unitarian Historical Society.



## LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANOTHER of the series of Religious Conferences was held in Liverpool last Saturday, January 18, when the Devotional Service was conducted in Hope Street Church by the Rev. Lawrence Redfern. Tea was afterwards served in the Church Hall, and was followed by a delightful Organ Recital in the Church, by Dr. A. W. Pollitt. There was an excellent attendance, and all the district churches were well represented. A departure was made with regard to the evening meeting. It was felt that no more important subject could be brought before the notice of our churches, at the moment, than that of the proposed League of Nations. Thus far no public meeting with regard to it had been held in Liverpool, and so a meeting (to which reference is made on another page) was held in the Royal Institution, Colquitt Street, and the general public invited to attend. Mr. Richard D. Holt occupied the chair, and the principal speakers in addition were Dr. Estlin Carpenter and Sir Alfred A. Booth, Bart. There was a large attendance, and the proceedings were fully reported in the Monday's daily papers, which recognised the importance and value of the occasion. By a happy coincidence the first meeting of the Peace Conference was held in Paris the same day. Slips, sent for distribution from the London office of the League of Nations Union, were handed to the audience as they entered the hall, and nearly 130 were returned at the conclusion of the meeting duly signed by those who were anxious to be enrolled as members of a local branch of the Union should it be established. In view of this promised support there can be no doubt as to the result, and Liverpool Unitarians may well be proud of the fact that their Association has had the courage to take the first step. All the speakers were convinced of the absolute necessity, and confident of the possibility, of establishing a League of Nations, and they spoke to a very sympathetic audience who manifested most heartily their approval. One of the most striking features of the meeting was the energy and eloquence of Dr. Carpenter, and while listening to him it was difficult to realise his tally of years. Miss Willmer and Mr. Harold Coventry, J.P., respectively moved and seconded a vote of thanks to the chairman and speakers, which was heartily acclaimed by those present. On the following day, Sunday, Dr. Carpenter preached at Hope Street in the morning, and at Ullet Road in the evening.

THE exhibition of Canadian Official War Photographs at the Grafton Galleries is very well worth a visit. It may be regarded as supplementary to the Canadian War Memorials Exhibition at Burlington House, and will finally be housed in the same building at Ottawa. Some of these pictorial records are really beautiful, and they are always full of human interest. The Canadian War Records Department is to be congratulated on its enterprise.

SIR SIDNEY LEE states that "the number of visitors to Shakespeare's Birthplace during December, 1918, altogether exceeds the record of any December in the whole prolonged history of the institution.... The growth in the attendance is due to the flowing number of overseas soldiers, both American and Colonial, who are about to quit our shores, after fulfilling the great purpose which brought them from their distant homes."

## NEWS OF THE CHURCHES.

**Bristol.**—Dr. Tudor Jones, preaching at Lewin's Mead Meeting on January 12 to a large congregation, took for his subject 'The Dead Year: its Memories and Lessons.' A few days later he went over to France to undertake lecturing work among the soldiers. During the past two years Dr. Tudor Jones has addressed thousands of men in camps all over the country under the auspices of the Y.M.C.A.

**Croydon.**—**Dennett Hall.**—On Wednesday evening last Dennett Hall was crowded with children and parents for the first entertainment given by the recently-formed Band of Hope, followed by the distribution of prizes in connection with the Sunday school. There was a varied programme, and the children had been excellently trained by Miss May Goffe, assisted by Miss Beatrice Breens and Miss Ivy Hooke, under the supervision of the minister in charge. Mrs. Charles Gane distributed the prizes. Forty-one children received awards for regular attendance and good conduct; and the Superintendent (the Rev. D. Delta Evans) presented special book prizes for Scripture to eight of the elder scholars. Short speeches were made by Mrs. Gane, Miss M. Green (Sunday School Secretary), Mr. E. Buser (Treasurer of the Unitarian Temperance Association), and the Superintendent.

**Dewsbury.**—The Annual Congregational Gathering in connection with Unity Church took place on Saturday, Mr. Ernest Thornton in the chair. Short speeches of welcome were given to Mrs. Maw on her settlement in Dewsbury, and best wishes were extended to her and her husband, the Rev. J. W. Maw, minister of the church, for their future health and happiness. Mr. Thornton, on behalf of the members and friends of the congregation, presented to them a wallet of Treasury notes, which were given as a practical expression of esteem and regard.

**Framlingham.**—On Wednesday, January 15, the annual New Year Congregational Party was held at the Old Meeting House, when a very pleasant evening was spent. Through the kindness of Mrs. Sands each one present received a small token of goodwill from "Father Christmas," and all spent a happy time.

**Leeds: Holbeck.**—On Christmas Eve the usual teachers' and elder scholars' party was held, and a large number of friends were present, including some army men on leave. On the last Saturday of the year 150 of the scholars were present at their annual party, and each scholar received a gift from the "postman's" sack. Miss Kate Westerman, school secretary, has posted Christmas gifts to forty of the old scholars now in the Navy or Army.

**Leicester.**—In a sermon preached at the Great Meeting on January 19 and reported in the local press, Dr. Rattray dealt with the cry of the world for peace and justice and the need of citizens to voluntarily educate themselves. The peoples, he said, must will justice and righteousness, and those who will justice and righteousness must have power. Therefore, there must be cultivation of the true and the good. Superficially, in their own town things looked all right. They had their Art Gallery, their public libraries, their Art School, their Working Men's College, their Literary and Philosophical Society, and their churches, but to what extent did the populace avail themselves of these advantages? He spoke as the leader of what he supposed was the largest literature class in the town. It mustered sixty; it was good as classes go. But think, sixty in a population of a quarter of a million! Large numbers used their libraries, but the proportion of readers and students was small to the mass of the population. The position in the night schools was similar; and church workers of all denominations had a sense that they were for ever battling against the tide. Yet, unless our citizens voluntarily educated themselves, they could not be equal to citizenship, as was demanded that day if the world was not to relapse into anarchy.

**Liverpool District Missionary Association.**—At the Meeting of the General Council held on the 14th inst. Mr. W. H. Thomas was elected Lay Secretary to act in co-operation with Dr. Mellor. It is desired that all communications intended for the Secretary should be addressed to Mr. Thomas at 27 Lancaster Avenue, Sefton Park, Liverpool.

**Loughborough.**—The 54th Anniversary Services were held at Victoria Street Free Church on Sunday, January 19, the morning service being conducted by the minister, the Rev. N. M. Long, and the evening service by Dr. R. F. Rattray of Leicester. Much interest was shown in the services and the congregations were larger than for many years. Thanks to the untiring energy of the minister the congregations have greatly improved.

**Manchester: Oldham Road.**—An address delivered last month in our church by Mr. J. Cumming Walters, M.A., on 'The New Religion,' and warmly commended in *The City News*, has been printed for circulation. It is an eloquent and forcibly reasoned plea for freedom, sincerity, practical brotherhood, true catholicity, and fervent spirituality. Its conclusion is: "In universal brotherhood, peace, and goodwill the love of virtue, and the desire for truth and perfection, the roots of universal religion are deeply and imperishably implanted."

**North Cheshire Unitarian Sunday School Union.**—The Quarterly Meeting of the Union was held at Stalybridge on Saturday last. A meeting of the Committee was held in the afternoon at which an Executive Committee was appointed. The evening meeting was held after tea, the President, Mr. Wm. Thompson, in the chair. The Rev. Charles Peach gave an address on 'Our Holiday Homes,' in which he laid stress upon the need for supporting the Florence Nightingale Convalescent Home for men which is to be built at Great Hucklow. The Rev. H. Bodell Smith and Mr. A. Slater (Hon. Secretary) also spoke on this subject, and Mr. Peach answered several questions upon details of the scheme.

**Pudsey.**—On Sunday evening last the fifth of the Sacred Musical Sunday Evening Services, instituted two years ago, was held, at which a congregation of 430 attended. Mr. G. E. Verity of Leeds presided. Solos were rendered by Miss Suddaby, Miss Shaw, and Mr. Hartley, organ solos by Mr. Swaine of Farsley. These, together with the anthems rendered by the choir and the congregational singing, contributed to the worshipful character of this service of praise. Great credit is due to the choir-master, Mr. J. A. Webster, for his efforts on this and previous occasions. The Pudsey congregation has passed through sorrowful experiences of late, due to so much sickness, and more especially to the losses by death of so many dear and valued members. No fewer than 23 deaths have occurred in connection with the church since the settlement of the present minister (the Rev. R. Newell) in January, 1917, and 39 since the commencement of the war in August, 1914. Nine of those who have died had joined the forces, but the majority were older members who in past years laboured earnestly to build up the cause of Unitarianism in Pudsey; the average age of those who have passed away is 60 years. These losses, together with the absence of over sixty who are now in the army, make a serious gap in the ranks of church membership, and when it is further considered that the church is composed of weekly wage-earners whose wages are not high, the struggle to maintain its financial position may perhaps be realised. Nevertheless, the question of reconstruction as beginning with the Church is being seriously contemplated, and certain practical proposals are to be put before the annual congregational meeting in February, in the hope that their adoption will deepen the life of the church, and make its activities more far-reaching in their influence. The Sacred Musical Services which have been found so attractive and helpful will be more frequent, and in order that the needs of the young people and the home-coming soldiers may be met, and the outside public accommodated in larger numbers, alterations and extensions of the premises to provide facilities will be required.

**\*\* THE INQUIRER welcomes items of news likely to be of special interest to its readers, and is ready to pay for such news when accepted by the Editor, the scale depending upon its importance and suitability in form and matter for insertion. All contributions should be addressed to the Editor, INQUIRER Office, 13 Bream's Buildings, London, E.C.4, and should be received not later than the first post on Wednesday morning in each week.**

THE Theistic Church will hold its Inaugural Service at Eolian Hall, New Bond Street, W., on Sunday, February 2, at 11 A.M., having removed from Essex Hall. The minister, the Rev. J. Tyssul Davis, B.A., will preach on 'The Religion of the League of Nations.'

## DEATHS.

**LAWFORD.**—Previously reported missing on the 13th June, 1917, now believed killed on that date. Edward Enfield Lawford, Lieut., 20th Deccan Horse, I.C., dearly-loved second son of Percy and Anne Lawford, of Borthwog, Dolgelly, aged 35.

**SHANNON.**—On January 19th, Emily Wawne Shannon, eldest daughter of the late Rev. John Shannon, aged 68.



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## OUR CALENDAR.

### LONDON.

#### SUNDAY, January 26.

Acton, Creffield Road, 11.15, Rev. GARDNER  
PRESTON.  
Bell Street, Edgware Road, 6.30, Rev. A.  
GOLLAND, M.A.  
Bermondsey, Fort Road, 11, Mr. S. P. PEN-  
WARDEN.  
Blackfriars Mission and Stamford Street Chapel,  
11 and 6.30, Rev. H. W. STEPHENSON, B.A.  
Brixton, Unitarian Christian Church, Effra Road,  
11 and 7, Rev. T. MUNN.  
Croydon, Free Christian Church, Wellesley Road,  
11 and 6.30, Rev. W. W. CHYNOWETH POPE.  
Dingley Place Mission, St. Luke's, City Road,  
11 and 6.30, Mr. FRANK G. FINCHAM.  
Essex Church, The Mall, Notting Hill Gate,  
11 and 6.30, Rev. J. H. WEATHERALL, M.A.  
Essex Hall, Essex Street, Strand, Theistic  
Church, 11, Rev. TYSSUL DAVIS.  
Finchley, Granville Road, Ballards Lane, 11,  
and 6 Rev. BASIL MARTIN, M.A.  
Forest Gate, Upton Lane, 11, Miss MAUD B.  
BURTT; 6.30, Mr. J. HARRY SMITH.  
Hackney, New Gravel Pit Church, Chatham  
Place, 11.15 and 6.30, Rev. BERTRAM LISTER.  
Hampstead, Rosslyn Hill Chapel, 11 and 6.30,  
Rev. IRVINE LISTER, of Warrington.  
Highgate Hill Unitarian Christian Church, 11  
and 6.30, Rev. A. H. BIGGS, M.A., LL.M.  
Ilford, High Road, 11, Mrs. A. D. MITCHELL,  
B.A.; 6.30, Mr. E. R. FYSON.  
Islington, Unity Church, Upper Street, 11, Mr.  
J. HARRY SMITH; 6.30, Mr. J. P. ROSLING.  
Kentish Town, Clarence Road, N.W., 11 and  
6.30, Rev. F. HANKINSON.  
Kilburn, Quex Road, 11, Rev. J. ARTHUR  
PEARSON, 6.30, Rev. GARDNER PRESTON.  
Leytonstone, Seaton House, 63 Fairlop Road,  
6.30, Miss M. FRANCIS.  
Mansford Street Church and Mission, Bethnal  
Green, 6.30, Rev. GORDON COOPER, M.A.  
Peckham, Avondale Road, 11 and 6.30  
Rhyl Street, Kentish Town, 11, Children's  
Service; 6.30, Rev. W. H. ROSE.  
South Norwood, League House, 141 Portland  
Road, 6.30, Mr. J. W. GALE.  
Stoke Newington Green, 11.15 and 6, Dr. J.  
LIONEL TAYLER.  
Stratford Unitarian Church, 11, Mr. JOSEPH  
P. ROSLING; 6.30, Mr. JOHN BEGG.  
Wandsworth Unitarian Christian Church, East  
Hill, 11 and 6.30, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls', Weech Road,  
Finchley Road, 11.15, Rev. EDGAR DAPLYN.  
Wood Green, Unity Church, 11 and 6, Rev. G.  
COVERDALE SHARPE.  
Woolwich, Co-operative Hall, Parson's Hill, 11,  
Mr. J. BEGG; 6.30, Mr. W. B. TAVENER.  
ABERYSTWYTH, New Street Meeting House, 11,  
Supply.  
BATH, Trim Street Chapel, 11 and 6.30, Rev.  
A. C. FOX, B.A.  
BIRMINGHAM, Old Meeting Church, Bristol Street,  
11 and 6.30, Rev. J. M. LLOYD THOMAS.  
BIRMINGHAM, Church of the Messiah, Broad  
Street, 11 and 6.30.  
BIRMINGHAM, Moseley Unitarian Christian  
Church, Dennis Road Schools, 6.30,  
EDGAR W. MARTIN.  
BLACKBURN, Meeting Room, Sudell Cross, 10.45  
and 6.30, Rev. FRED HALL.  
BOURNEMOUTH, Unitarian Church, West Hill  
Road, 11 and 3, Rev. W. COPELAND BOWIE.  
BRIGHTON, Free Christian Church, New Road,  
11 and 6.30, Rev. R. H. U. BLOOR, B.A.  
BRISTOL, Lewin's Mead Meeting, 11 and 6.30,  
Rev. Dr. W. TUDOR JONES.  
BUXTON, Hartington Road Church, 11 and 6.30,  
Rev. G. STREET.  
CAMBRIDGE, ASSEMBLY HALL, Downing Street,  
11.30, Rev. R. T. HERFORD, B.A.  
CHATHAM, Unitarian Church, Hamond Hill, 11  
and 6.30, Rev. FRED COTTIER.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30,  
Rev. D. JENKIN EVANS.  
CLIFTON, Oakfield Road Church, 11 and 6.30,  
Dr. G. F. BECKH.  
DEAN ROW, 10.45, and  
STYAL, 6.30, Rev. E. A. SMITH, B.Sc.  
DOVER, Adrian Street, near Market Square,  
3.30, Rev. C. A. GINEVER, B.A.  
DUBLIN, Stephen's Green West, 12 and 7, Rev.  
E. SAVELL HICKS, M.A.  
DUDLEY, Old Meeting, Wolverhampton Street,  
11 and 6.30, Rev. E. GLYN EVANS.  
EXETER, George's Chapel, South Street, 11 and  
6.30, Rev. DONALD B. FRASER.  
GEE CROSS, Hyde Chapel, 11 and 6.30.  
HASTINGS, South Terrace, Queen's Road, 11 and  
6.30, Rev. E. LOCKETT.  
HORSHAM, Free Christian Church, Worthing  
Road, 11 and 6.30, Rev. N. J. H. JONES.  
HULL, Park Street Church (Unitarian), 10.45  
and 6.30, Rev. LAWRENCE CLARE, of Bir-  
mingham. (Covenant Service.)  
LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. LESLIE  
SMITH.

LEICESTER, The Great Meeting, 11 and 6.30,  
Rev. Dr. R. F. RATTRAY.  
LEWES, Westgate Chapel, 11 and 6.30, Rev.  
J. M. CONNELL.  
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev.  
LAWRENCE REDFERN, M.A., B.D.  
LIVERPOOL, Bootle Free Church, 11, Rev. J. C.  
ODGERS, B.A.; 6.30, Mr. W. H. JACOBSEN.  
LIVERPOOL, Hope Street Church, 11 and 6.30,  
Rev. MARK SIMON.  
LIVERPOOL, Ullet Road, Sefton Park, 6.30, Rev.  
LAWRENCE REDFERN, M.A., B.D.  
MAIDSTONE, Unitarian Church, Earl Street, 11  
and 6.30, Rev. ALEXANDER FARQUHARSON.  
MANCHESTER, Cross Street Chapel, 10.45 and  
6.30, Rev. V. D. DAVIS, B.A.  
MANCHESTER, Moss Side, Brooks' Bar, 10.45  
and 6.30.  
MANCHESTER, Platt Chapel, 11 and 6.30, Rev.  
W. WHITAKER, B.A.  
MANCHESTER, Sale, 11 and 6.30, Rev. MATTHW  
R. SCOTT.  
NANTWICH, Old Presbyterian (Unitarian) Chapel,  
Hospital Street, 11 and 6, Rev. J. PARK  
DAVIES, B.A., B.D.  
NEWCASTLE-ON-TYNE, near Free Library, 10.45  
and 6.30.  
NEWPORT, Isle of Wight, Unitarian Church,  
High Street, 11 and 6.30.  
NORWICH, Octagon Chapel, 11 and 6.45, Rev.  
MARGARET B. CROOK, B.A.  
OXFORD, Manchester College, 11.30, Rev. Dr.  
CARPENTER.  
PORTSMOUTH, High Street Chapel, 11 and 6.45,  
Rev. G. W. THOMPSON.  
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T.  
BOND.  
SHEFFIELD, Upper Chapel, 11, Rev. ALFRED  
HALL, M.A., B.D.; 6.30, Rev. C. J.  
STREET, M.A.  
SIDMOUTH, Old Meeting, High Street, 11 and  
6.30, Rev. T. BOWEN EVANS, M.A.  
SOUTHAMPTON, Church of the Saviour, London  
Road, 6.30, Rev. H. M. LIVENS.  
SOUTHPORT, Portland Street Church, 11 and  
6.30, Rev. W. JELLIE, M.A.  
TORQUAY, Unity Church, Montpellier Road, 11  
and 3.30, Rev. JOSEPH WORTHINGTON, B.A.  
TUNBRIDGE WELLS, Free Christian Church,  
Dudley Road Institute (side entrance),  
11.15, Rev. S. BURROWS.  
WALLASEY, Memorial Church, Manor Road, 11  
and 6.30, Rev. A. E. PARRY.  
WARWICK, High Street Chapel, 3, Rev. S. T.  
PAGESMITH.  
WEST KIRBY, Meeting Room, Grange Road, 11  
and 6.30, Rev. CHARLES ROPER, B.A.



## OUR CALENDAR—Continued.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 645, Rev. RAMSDEN BALMFORTH.

## ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. W. S. HEATHCOTE.

## MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

## WINNEPEG, CANADA

All Souls' Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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Applications for admission to the College next October must be in the hands of the Clerical Secretary, Rev. G. A. PAYNE, Heath View, Knutsford, from whom all particulars may be obtained, not later than MARCH 1st.

Owing to exceptional circumstances the time has been extended from February 1st to March 1st.

G. A. PAYNE, Hon. Sec.

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